THE Wicked Mans Reward; OR, Another Warning TO Stubborn Sinners.

Wherein, the great Power of the Eternal God is briefly Diſcovered; both in what he hath done, what he is doing, and what he will do, if Sinners will not Repent.

ALSO,

The Sword of Vengeance held forth, the Wrath of the Almighty appearing againſt all Ungodlineſs, and Unrighteouſneſs of Men, who deſpiſe the offers of Grace and Reconciliation by Jeſus Chriſt, who ſhall periſh for neglecting ſo great Salvation.

Containing alſo Ways, Means, and Helps, in a few ſerious Directions, how Sinners may yet get to Chriſt, and eſcape the great Condemnation.

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OR,
Another Warning
TO
Drunkards Sinners.

Frances wolfreston ha book

Deut. 32. 39, 40, 41.

See now that I, even I am he, and there is no God with me; I kill, and I make alive; I wound, and I heal; neither is there any can deliver out of my hand: For I lift up my hand to Heaven, and say, I live for ever; If I whet my glittering Sword, and my hand take hold on Judgement, I will render vengeance to mine enemies, and reward them who hate me.

That the sole disposing of all things, creatures or created glory is the prerogative of the most high God, this Scripture with many other which I shall have occasion to quote will sufficiently prove: The words themselves do carry much authority in them; wherein God is pleased to declare to sinners by his mouth, when they will not understand by his works, that he is God, and there is none besides him, and that he is Almighty in Power, Isa. 45, 5. I am the Lord, and there is none else

there is no God beſides me. And again in the 7th verſe, I form the light, and create darkneſs; I make peace, and create evil, I the Lord do all theſe things: Many obſervations might be drawn from theſe words. As

1. That there is no God beſides the living and true God,

2 That the living and true God hath the power of life and death in his hands, and at his command.

3. From theſe; I live for ever. That the Lord can ſpeak by no greater than himſelf.

4. That God whets his Sword before he ſmites.

5. And laſtly, The Eternal God that made the world, will not always bear with ſinners, but will in judgement avenge him upon his enemies who hate his Glory and Excellency; as the Saints may hope and look for their reward, which they ſhall aſſuredly receive; ſo may the wicked juſtly expect their reward: the one ſhall be in endleſſe joy; the other in endleſſe torment. Know O Sinner, God might have concealed himſelf from thee and I to all eternity, we might have been for ever miſerable, and never heard of Mercy, but behold

hold, and hearken O Sinners, yea, with thy best attention hear what God speaks: Shall the Lyon roar, and shall not the Beasts of the Forrest tremble? Shall God declare his Power and Authority over all Creatures, and shall not Sinners submit? But to come to some particulars, and shew you some reasons of this terrible speaking of our God, and also of his gracious speaking, for there is much of both.

You will say, Why doth God declare himself to sinners? Why doth God so much endeavour to prevail with sinners?

I confesse we can do him no good, and there is no reason on our part, why God makes himself known to us, but the reason on Gods part, is,

1. That sinners might be saved, that they might see their distance from him by reason of sin, and seek to be reconciled to him, that they might all come to repentance; God made the creatures for the use of man, and man for himself; and hath made righteous Statutes for man to obey, none for man to draw off from the ways of holinesse to the ways of wickednesse, it casts a great slur upon God and his ways, Jer. 10. 11. Be ye astonished O ye heavens at this, and be ye horribly afraid, be ye

desolate saith the Lord, for my people have committed great evils, they have forsaken me the great Fountain of living Waters, and have hew'n out to themselves broken Cisterns that can hold no water: This argues that men believe the Devil to be a better Master then God: Gods desire is that all should come to repentance; he delights not in the death of Sinners, but would have all men be saved.

2. Why doth God plead with, and threaten Sinners? Because he delights in mercy, mercy pleaseth him: God stands not in need of us, but can be never the less happy and glorious without us; Here then is the Riches of his Love, that whilst we were in a state of Nature, and under the guilt of sin, and so near death, that were at the sides of the pit, yea even at the brink of Hell; Oh, that then there should be a voice behind us, saying, Turn in hither; Come to me and be saved; Lay hold upon eternal Life; There is good and evil before you, avoid the one, chuse the other; come to him who can do your souls good: Here is Gods gracious invitation to poor Sinners.

3. God speaks thus to Sinners, to let them know his power and authority over

them

them: He that made them will not ſave them, he that formed them will not have mercy on them, but will enter into Judgment, and avenge himſelf upon his enemies who hate his Glory: his glorious Power will be manifeſted upon them in their deſtruction, *Job* 21. 30. The wicked is reſerved to the day of deſtruction, they ſhall be brought forth at the day of wrath, when the Saints ſhall be received into everlaſting joy, becauſe they have been found obedient to his Statutes: The wicked becauſe they would not hear, ſhall be thruſt into the fiery Furnace; Upon the wicked he will rain Snares, fire and brimſtone, this ſhall be the portion of their cup. **Here then is the reaſon why God pleads with Sinners, and threatneth Sinners; it's to convince them of their weakneſſe and unability to contend with their Maker, or to ſtrive againſt his unparallel'd ſtrength.**

But then you will aſk me, Who are thoſe againſt whom the Lord will appear moſt eminently in great wrath and indignation, and with his utmoſt fury? **They are ſuch Sinners as theſe, where I ſhall give you a brief Catalogue; which I would**

beg from my ſoul, you would ſeriouſly view, and ſearch your hearts, whether you ſtand guilty in your own conſciences or no: And the firſt rank of Sinners I ſhall call upon to review their deſperate and damnable ſtate, is Swearers.

1. Come forth Swearers and Prophaners of the holy Name of God: What can you ſay for your ſelves? Did you ever read the third Commandement, which forbids you to take the Name of the Lord thy God in vain? Were you never told that Swearers ſhould fall into condemnation? Is the great and dreadful Name of God of ſo little regard, that you could not onely uſe it irreverently, but muſt alſo tear it in pieces with your mouths? What pleaſure do you find in your ſwearing, but what an affront do you offer to God thereby? You call upon him to damn and ſink you; can you ſpeak in that language when you have your damnation hanging over you? Ah Worms, could not God have trampled you under his feet, or cruſh'd you as eaſily as men do a flie, every time you prophaned his Name, and becauſe he puniſhed not quickly, did you dare him, and fly in his face to provoke his fury? You have ſworn in your folly, and have

not

not repented; God hath ſworn in his wrath, and will not repent, that you ſhall never enter into his Reſt; e're long you ſhall hear God ſay: Take them Devils, bind them hand and foot.

2. Come forth ye Drunkards; you muſt appear at the great Gods Bar; What excuſe have you now? What ever it be, it will not ſtand you in ſtead then; were you enticed and overtaken before you were aware: Who could entice you to take a potion that would kill your bodies? And was not the death and damnation of your ſouls to be more avoided? Read *Iſa.* 5. 11. *Wo to them that riſe up early in the morning that they may follow ſtrong drink, that continue till night till wine inflame them:* And as *Solomon* ſaith, *The Drunkard ſhall come to poverty:* Oh friends, you drown your parts and underſtanding; what account can you give of the Talents you were intruſted withal? Has not your chiefeſt mirth been among your Cups, and drunken Companions? You have drunk wine in bowls, and ſtrong drink without meaſure; e're long the Lord, the dreadful God, will give you a cup to drink, even the cup of the wine of the wrath of the Almighty God; Think of this O ye Drunkards, and

fear

ſear and tremble, When God ſhall reveal himſelf from Heaven againſt all ungodlineſs and unrighteouſneſs of men, how ſad will be your ſtate?

3. Come forth ye Adulterers, you who have neighed like full-fed Horſes, after your Neighbours Wives, and have aſſembled by troops into Harlots houſes without any ſhame or remorſe, that have delighted to wallow in mire and dung; Did you never hear that Whoremongers, and Adulterers God would judge? Did you think you ſhould never be called to an account for it? can you melt in the ſinful pleaſures of the fleſh, and not conſider how you ſhall conſume in torments? though you have been never ſo ſecret in corners, yet the Lords eye was upon you, and he that ſaw you in ſecret, will reward you openly, and then you will find ſhort pleaſures here are not comparable to eternal pains and miſery.

4. Come forth all ye proud and ambitious perſons, who exalt your ſelves above your Maker, what have you to ſay for your ſelves? though you have builded your neſts high, yet God can throw them down; you who have been acquainted with no higher honor and dignity than the world

can

can give you, you might have had ſeats in heavenly places, if you had looked more after them, and leſs after the other: Did you not know that high places on the earth are the moſt ſlippery places? did you not believe that God would caſt down the mighty from their ſeats, and that the higher your hearts are lifted up, the lower will be your fall; you proud, had you ſuch reaſon? you who had nothing but what was borrowed and received from God; proud when ſuch mean fallen creatures? proud when Sinners? Sinners ſo vile, ſo full of ſores? Could you be proud when you had loſt Gods Image, and were ſo like unto foul Devils? what proud when led in the Devils Chains like Dogs towards the Priſon of Hell? *James ver. 6. God reſiſteth the proud, but he giveth Grace to the humble.*

5. Come forth all ye Hypocrites that have made a ſhew of holineſs, but have denied the Power; who have uſed Religion as a cloak for your Covetouſneſs, who follow Chriſt onely for the loaves, who are hollow at the heart, painted ſepulchres, blazing Comets, wandring Stars, for whom the miſt of darkneſs is reſerved for ever; The All-ſeeing and All-ſearching God judgeth

judgeth not according to outward appearance; Can it now profit you, that men accounted you religious? All your ſervices will one day riſe up in judgment againſt you, becauſe you have affronted the Higheſt Majeſty by mockery in your worſhip; you are warned this day of Hypocriſie, I tell you God hates it, the Hypocrites portion will be in utter darkneſs.

6. Come forth ye Lyers, you who have taught others, and accuſtomed your ſelves to this ſin, you whoſe words have been feigned and deceitful: Did you not know that he that hath ſaid, that *I even I am he, and there is no God beſides me*, is a God of truth, and that he requireth truth, and abhorreth lying lips? Hath not he ſaid he will puniſh Lyers with the ſecond death, and give them their portion in the Lake, that burns with fire and brimſtone, and have you no fear of God, no fear of future judgement to reſtrain you? might not you have as eaſily ſpoken truth, as uttered falſhood? You would have had more peace in your Conſciences; though you hide your faults by lies from men, can you hide them from the All-ſeeing God? Do you not know that the Devil is the Father of Lyes, and Lyers? And why will you be like him?

why

why will you be ſo forward to do him ſervice? *Rev.* 22. 15. *For without are Dogs, and Sorcerers, and Whoremungers, and Murderers, and Idolaters, and whoſoever loveth and maketh a Lye,* Rev. 21 8.

7 Come forth ye Backſliders, and Apoſtates, you that turn back to the ways of prophaneneſs and open wickedneſs after you have profeſſed for ſome time; what is the way to Heaven ſo unpleaſant, that you can walk no longer therein? Do you prefer the Devil before God? after you have waſhed do you return to the wallowing in the mire? Is the company of the wicked going Hell-ward, better than the company of the godly going Heaven-ward? What will you now ſhipwrack your own ſouls, and venture an eternal pain for a preſent pleaſure? Are the ways of God now too burthenſome, and tedious for you? Had not you the Scriptures to diſcover to you the right way? Has not God ſpoken plainly enough in his word, but you have ſhut your eyes againſt the Light, and have choſe ways of darkneſs, and it is fit you ſhould go into the place of darkneſs: Therefore turn Oh backſliding people, leſt the Lord cauſe his anger to fall upon you before you are aware.

8. And

8. And lastly, Come forth all ye impenitent persons and unbelievers, you who have not yielded obedience to the Gospel when called by Gods Messengers, when allarmed by his judgements; Do you not know that except ye repent, ye shall certainly perish? Hath not God been calling you, and stretching out his hand all the day long to you? Oh Sinners, you have given God the lye by your unbelief, have you not been told of the wrath to come, and you would not flie from it, have you not been proffered a Saviour, and you would not accept of him? Oh how can you escape, that have neglected so great salvation? Guilty Sinners, the Lord is angry with your sinning, he will whet his Sword, and take hold on judgement, and render vengeance to his enemies who hate his glory, examine your selves Sinners by these heads which are briefly hinted; whereas many more might have been added: And therefore let it be an use,

1. Of Examination: Come Sinners, put your souls upon the tryal in these perticulars: Hath God made proclamation of his Name, Power, and Authority, and also of his Vengeance, and Severity which he resolves to execute upon Sinners, and

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that especially upon such grosse Sinners as have been mentioned: Shall prophane Swearers, Drunkards, Adulterers, proud persons, Hypocrites, Lyers, Backsliders, Impenitent and Unbelieving persons, living and dying such, goe in fire and brimstone to all eternity? Oh then what are you, and what are you that read or hear this Book? Is there a woeful day a coming on Sinners, and are you such yet? will Christ come in flaming fire to take vengeance, and to reward them who hate him according to their works? And what are you carnal fleshly still? Are your consciences seared as with a hot Iron? Do you dare to continue muffled up in darkness, and hood-winked in ignorance, with the thick scales upon your eyes? What asleep and securely too, and yet in sin, and an enemy to God? Oh Sinners deceive not your selves, if you are such as have been named, believe it you are such as God will judge; and condemn at the great day; Beloved friends, for Gods sake examine your selves seriously, whether you are in a carnal state or no; whether none of you are children of the Devil; whether none of you are Drunkards, Adulterers, &c. for against such the wrath of God will be revealed.

2. Let me turn from this to an Use of Exhortation (and Oh souls be serious) and receive it, and hide it as the Word of God in your hearts: Be exhorted, 1 To flie from sin, and 2 To flie to Christ: Oh poor Sinners, in the gall of bitterness, and bond of iniquity, as ever you would escape wrath and Hell.

1 Repent of sin, Acts 17. 30, 31. God Commandeth all men every where to repent; and this is the reason to enforce this Argument because he hath appointed a day in which he will judge the world in righteousness; your sins have wounded the Lord Jesus, let them pierce your hearts; Oh mourn for sin, let your laughter be turned into mourning, and your joy, into heavines; thrust sin out of doors: to repent of sin is the way to escape the punishment of sin, even the eternal punishment of Hell, which will certainly be inflicted upon the ungodly; if you repent not here, there is no repentance hereafter, your punishment will be unavoidable; no cries or tears will save you from the torments of Hell; Repent sinners repent, Christ will come quickly, speedily, therefore delay no time; if you repent now you may obtain the pardon of sin; the door of mercy is now open to all true penitents,

nitents, and the Golden Scepter of Grace and Reconciliation is held forth unto them, the Lord Jesus is interceding at the right hand of God, ready to make your peace with God; if you repent not now, your pardon may be unattainable, Jesus Christ may have finished his work, and it may be impossible to attain any remission: If you repent not now, God will not pity you in the least, but laugh at your calamity, his bowels will be shut against you, your tries and complaints of sin will be then like the howling of a Dog in his ears, instead of meeting you to imbrace you, he will meet you to destroy you, instead of speaking kindly to you, he will speak in wrath, Angels and Saints will also be your enemies, and Devils will drag you to torments, Death will shortly put a conclusion to all; your pleasures in sin will be but short, but your grief for sin will be long, the pains of darkness and sorrow will be many, yea, your grief will be eternal, for the Lord is whetting his Sword, he is preparing wrath for you, he will render vengeance to his enemies, for he is angry with the wicked every day, when the Lord lifts up his hand against a sinner, who is able to stand before him? Whereforе come and be reconciled to God

he is willing to receive you; those who come to him, he will in no wise cast out: You are this day invited to the wedding supper; Come O sinner, come and welcome, refuse not so great salvation; hear, that your souls may live; abhor your selves in dust and ashes.

2. Let me exhort you to fly to Christ, get an interest in the Lord of Life, that your souls may escape eternal death; you who now despise, and reject Christ, who hate and scorn the ways of godliness; I am sure you would be willing to give ten thousand worlds if you had them, at the last day, to be assured of your interest in him; but Oh sinners, now is the only accepted time, now is the day of grace, if you know not Christ now, nor believe in him now, he will not know you, nor own you at the day of his glorious appearing: That you may come to him comfortably, and not full of horror and despair, let me a little direct you, and lend your serious attention, for herein depends the life of your souls.

Direct. 1. Be sensible of sin, and believe Christs Death, and Resurrection, and Satisfaction to Gods Justice for sin; believe he is able and willing to save you; believe that through the mediation of Christ, you shall

shall obtain a pardon of all your sins, believing this, how welcome will your Redæmer be to you? And with what joy will you lift up your heads out of your graves, when the day of your perfect salvation shall come, and you shall be acquitted before God, Angels, and Men.

2. Enter your selves among his Servants, submit to your Lords teaching, believe and obey his commands, be ready to do or suffer any thing for him, and when the Lord cometh in his glory, you will find 'twas not in vain to serve him: Oh what a reward will he give his Servants? what a Crown of Glory will he put upon their heads, John 12. 26. If any man serve me, him will my Father honour.

3. Get Christ to be your Husband, and your Captain; be prevailed with now to enter into this near and dear relation; lay aside all your filthy garments, and put on the white robes of Christs righteousness: Devorce your selves from sin, and joyn your selves to Christ; list your selves under his banner; follow the Lamb, endure hardness as a good Souldier, and then when your Captain Jesus Christ shall ride in triumph at the last day, you shall be caught up in the Clouds, and triumph with him, and receive

a Crown of glory from him which fadeth not away: Stand fast in the Faith, quit your selves like men,

Methinks this Doctrine should both awaken and encourage poor sleepy sinners, and rouse them out of their carnal security; Is the Lord revealing himself from Heaven against all ungodlinesse and unrighteousnes of men, and will not sinners fear and tremble? Is the Lord Jesus woing and beseeching souls (by his Messengers) to be reconciled to God? And shall we not hear and live; Look about you sinners, the day of death is near, the day of judgement is neat; consider your danger by reason of sin, your next step may be into Hell: Awake sinners, awake; Knowing the terrours of the Lord we perswade them, and as if in Christs stead, we beseech you for Christs sake, be ye reconciled to God. England hath of late smarted under several temporal judgements, and is in danger of greater calamities, though the gracious Lord is pleased to give as yet plenty: yet who knows how soon he may send penury? we would not seem to distrust God, but yet it is good to improve mercy, it ought to be our prayer, that the Lord would prevent our ruine, by preparing our hearts to seek

his

his fate; for the iniquities of the world do call aloud for judgement and vengeance upon us.

And before I conclude, let me ask your ſouls a few queſtions.

1. Queſt. O ſinner! who is it that ſpeaks to thee? and ſaith, that I, even I am he, that killeth, and maketh alive; that ſaveth and delivereth? Is it not the eternal God who reigns and rules alone: and how dare you ſtubborn ſinners, reſiſt his will; what will not his Name, his Nature, his Dreadfulneſs, and his Goodneſs, move, or melt your hearts? The Scriptures ſpeak of this name of God as a glorious and fearful Name, Deut. 28. 58. that thou maiſt fear this glorious and fearful Name, the LORD thy GOD; Conſider his Power, Jer. 5. 22 Fear ye not me, ſaith the Lord, will you not tremble at my Preſence? Conſider the glory of his Holineſs, Pſal. 129. 2. Who is like unto thee O Lord, who art glorious in holineſſe, fearful in praiſes, doing wonders? Conſider his Juſtice and Severity, It is a fearful thing to fall into the hands of the living God, for our God is a conſuming Fire, Heb. 12. 29. What ſinner ſo ſtubborn that will not be afraid when God is whetting his Sword,

and

and his hand taking hold on judgement, canſt thou fight againſt God and proſper; Hear Oh poor ſinner that thy ſoul may live.

2. Queſt. When I beg you to be careful of your precious ſouls, do I wiſh you any thing may do you hurt? I am ſure at the great day you will wiſh when in vain; Oh that I had known the things that concern my everlaſting peace: Oh that I had redeemed my time, but now time is paſt; now they are hidden from mine eyes, and that ſoul that might have lay'n in Abraham's boſom, now lyes ſcorching in everlaſting flames: Oh that I had believed the Record that God hath left, concerning his Son, I might have been juſtified, but now wo and alas, I am condemned: I would not be won by the love of God, therefore muſt I now ſmart under the wrath of God.

3. Queſt. Are your ſouls willing to joyn iſſue with the Word and Spirit of God? Do you reſolve to do what you are injoyned, or have you reſolved the contrary? The poor in Spirit, thoſe that mourn, the meek, they which do hunger and thirſt after righteouſneſs, theſe are the happy perſons; Oh now beg to be made willing in the day of Gods Power, that thou mayeſt inhabit that

that eternity of blessednesse, and be an Heir of that exceeding and eternal weight of Glory, and sit down at Gods right hand, where there are pleasures for evermore: But if still you refuse, and do despight to the Spirit of Grace, the Lord will arise and pour out the fiercenesse of his wrath; For *Tophet* is ordained of old, (which is used as a Type, to signifie Hell, or the place and punishment of the damned hereafter) he hath made it deep and large, the pile thereof is fire and much wood; the breath of the Lord like a stream of brimstone doth kindle it: Also in Math. 8. 12. But the Children of the Kingdom shall be cast into utter darkness, there shall be weeping and gnashing of teeth.

Now look within you, find out the condition of your hearts, think of the place you are going to: Oh what a change will death make upon you? to day in thy jollity, to morrow thy body in the dust, and thy soul in Hell: Oh how will thy undone soul then cry out: Oh where am I? is this my place? must this be my dwelling for ever? are all my pleasures come to this? Wo, wo to me miserable wretch, how am I deceived? whither am I fallen? Oh souls think of these things, and now run to a Sa-

viour;

bient; make haste, and be like a Roe upon the Mountains of Spices; never rest till thou hast met him whom thy soul loveth, and when thou hast found him, hold him fast, and let him not go; but comfort your selves with these words, that the God of Peace and Love shall be with you for ever.

FINIS.